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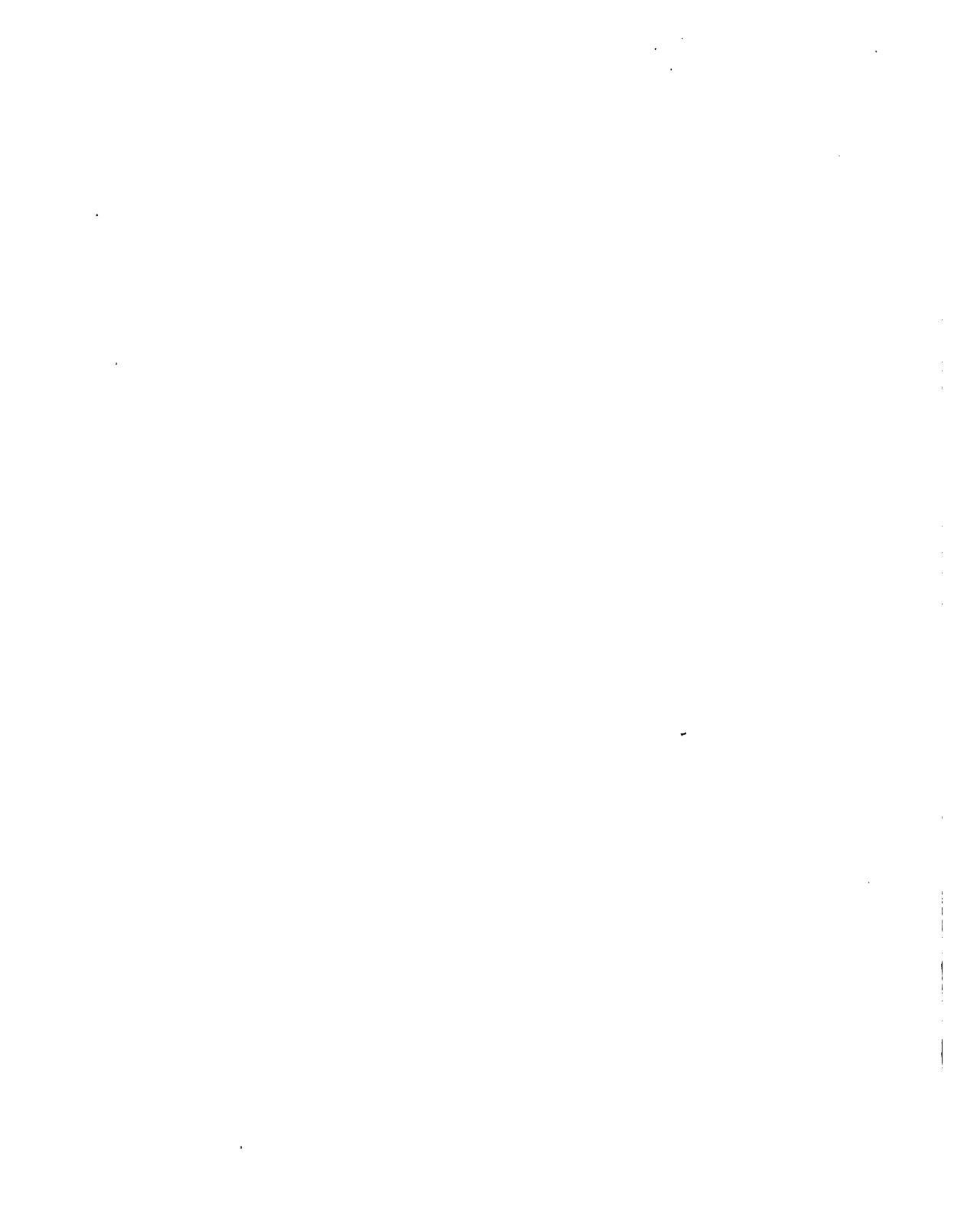
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Cymdeithas Ylen Cymru.

The Parliament
Explained to Wales.

1646.

(274)



//
THE PARLIAMENT
EXPLAINED TO WALES. //

BY
JOHN LEWIS,
OF GLASGRUG, LLANBADARN FAWR.

CARDIFF.

—
1907.

Br 1820.370.1



*One hundred and twenty-five copies privately
printed for "Cymdeithas Llen Cymru"
by WILLIAM LEWIS, Duke Street,
Cardiff, August, 1907.*



PREFACE.

It has always been a matter of regret to students of Welsh history that so many of the most important political and social pamphlets relating to the history of Wales and Welsh institutions are practically inaccessible. Even the British Museum Library, complete as it is in most directions, lacks a large number of pamphlets of essential value to the Welsh historian. The readiest way to supply this want is to reprint the rarer tracts, and this it is proposed to do in the present series.

The tract which is here reprinted is of interest because (excluding the controversial works of John Penry) it was one of the first political appeals addressed to Welshmen. It has also considerable historical value as representing the views of a Welsh country gentleman of good position at one of the most critical periods in the history of the Principality. It will be remembered that Wales was Royalist to the backbone throughout the Civil War, and that the only portion of the country that showed any sympathy for Puritan ideals was the English part of Pembrokeshire. Nevertheless, there were a few thoughtful people here and there who regarded the policy pursued by the king and his advisers with no friendly eye, and amongst these we must count John Lewis, the author of this tract. He was the son of James Lewis, of Cwmowen, in Cardiganshire, by his wife Mary, daughter of Edward Morgan David Lloyd, of Glasrug, Aberystwyth, and it is probable that he inherited Glasrug from his mother, as he made it his place of residence.

Of his early life little is known except what can be gathered from some remarks made by him in the preface to a book published in 1656. He there states: "I may truly say that I have had a genius to the

affairs of religion, and this thirty years known something from it, and have been something versed in men and books of severall sorts. I might also add that I was the first of my country that did publish anything in order to the Parliament; and what reproaches, dangers and discouragements I incurred I list not to mention. For my part I envy not any that come in at the eleventh hour, and I hope my portion is reserved for mee in the better world. I was in the number of those that were named in the Act of Propagation of the Gospel in Wales, all which together I hope will warrant mee to offer my poor thoughts unto the world in an affaire of so much consequence to God and my countries good."

There can be little doubt but that the publication of this pamphlet got Lewis into bad odour with his Cavalier neighbours in Cardiganshire; but he secured the countenance of Parliament, and was trusted and honoured by the Puritan party. His book is frankly written from the Puritan standpoint; and it may be that his description of the state of religion in Wales before the Civil War is overdrawn; but there is nothing to show that he was actuated by any unworthy motives, while his patriotism and his zeal for religion are sufficiently evident. The suggestion made at the end of the book, that a college should be founded in Wales for the training of the ministry, he afterwards elaborated in a tract printed in 1656, and in a series of letters addressed to the great Presbyterian divine, Richard Baxter.*

*For further particulars with reference to Lewis, see *Wales*, 1896, page 121.

CONTEMPLATIONS UPON THESE TIMES,

OR, THE

PARLIAMENT

EXPLAINED TO

WALES.

DIGESTED INTO THREE PARTS.

I.—Containing, A brief, faithfull, and pithy History of the Parliament, wherein (as in a mirrour) is represented the marvellous mercies of GOD in its preservation : Whence it is evinced, That doubtlesse it is designed for some notable purposes of His in these later times ; And (by some materiall Probabilities) even to set up the Kingdom of His Sonne in all the world.

II.—Clear Resolutions of such Doubts, as his Countrymen of Wales are not so well satisfied in, as could be wished : which are reduced to these 3 Points touching the

{ King
Covenant
Common-Prayer-Book.

III.—A closer application unto the state of Wales, interwoven with sundry remarkable and profitable observations.

Written by a Gentleman, a cordiall Well-wisher of his Countries happinesse.

LONDON,

PRINTED BY R. W. FOR NATH. WEBB, AND W. GRANTHAM, AT
THE GRAY-HOUND IN PAUL'S CHURCHYARD, 1646.

To

THE RELIGIOUS, AND MOST WORTHY,

SIR ROBERT HARLEY,
KNIGHT OF THE BATH,

SIR THOMAS MIDDLETON,
KNIGHT,

MASTER IOHN GLYNNE,
RECORDER OF THE FAMOUS CITY OF LONDON,

EMINENT MEMBERS OF THE HONOURABLE
HOUSE OF COMMONS,

AND ALL OTHER HIS WORTHY FRIENDS AND COUNTRY-MEN,
THAT EITHER ARE, OR SHALL BE MEMBERS
OF THE PARLIAMENT OF ENGLAND.

IF ever it was true, it is now, that *Scribimus indocti, doctiq*; so that it may grow almost a question, whether now the sword, or pen is most busie? or more effusion of ink, or blood? What here offers it self to your view, comes from a modest and peaceable hand and heart, and meerly relative to the good of those countries, whose happiness I am confident you prefer before any particular interest. Conceptions of this kinde I have not yet seen any; and though (praised be God) our hands are pretty well restrained, yet that our hearts be wholly purged of the old poyson, there is some slender endeavour to inform our country-men with the right understanding of the Parliament, and its principles, and clear demonstrations of God's speciall providence and goodnesse in its preservation; so that to harbour a thought against it, we must take heed we be not found to fight against God: I confesse them but a rude heap of thoughts; I have laboured to be Seneca his scholar, and in writing to observe his rule, not so much the *Quemadmodum*, as the *Quid*, being assured none can be more eloquent, then he that hath well conceived a truth; it is with things of this kinde, as with burthens of the womb that are teemed with perturbations and dangers, they prove lesse thriving; and what is here might have appeared more comely had they not been conceived at such times and places, when and where indeed I durst not scarce owne them as thoughts. Worthy sirs, whatever they are, they implore your favourable acceptance, they court neither for praise nor preferment; if the poore author may not still be under the insultation of our old enemies, *Mutato nomine*, and enjoy but common justice, it is the apex of his desires: I would not be behinde for my poore mite to further the great work, which

Acta 5.

(blessed be God) I hope I may say is a finishing, wherein I not unlike that bird (that is fabled) when the Kings of Asia contributed great treasures to the building of a temple, it having no other wealth, went thither to present her feathers.

Truth was never without adversaries, but never more mortall ones than now. You may see I have drawn in its quarrel : you are God's champions, and its ; I humbly beg I may not suffer, but let your countenance and protection be at hand, and I shall humbly pray, that as He hath singled you to be instruments of His glory here, you may so act, and honour Him, that hath so honoured you, that you be partakers of His glory and blisse for evermore.

The prayer of him who ever hath been, and will be ever really devoted to you in this great service of God and his Country.

JOHN LEWIS.

PART I.

Containing a brief, faithfull, and pithy History
of the Parliament, &c.

TO MY COUNTRY-MEN OF WALES.

SOME have been curious in observing the resemblance between the state of Israel, and this of our land. Truly, God's great mercies and deliverances towards us, have no small affinity with theirs; and our sins and ingratitude towards Him, doth but too unhappily maintain the comparison betwixt us.

But (me thinks) there cannot be a passage in all histories, prophane or sacred, that more suits to the present fate of our kingdom, then what befell Israel by that unhappy king Rehoboam, 1 King c. 12. 2 Chron. c. 18.

Although comparisons run not *quatuor pedibus*, yet in this the paralel holds strange: the cause of that great rent in the state of Israel is rendred, that Rehoboam refusing the counsel of the old men, and following the counsel of the young men. I wish this were not too apparent in our present case.

His Majesty (it will be objected) ever expressed himself willing to ease our yokes, &c.

His willingness could not otherwise better appeare, then to hearken to his old men, his counsel, his Parliament: and what semblances soever were cast in our eyes, had the Lord permitted us to have had the desert of our sins, and to have let the Parlia-

Obj.

Ans.

ment have been mastered and destroyed, notwithstanding all fair words and promises, we should ere this, in stead of whips have felt scorpions. Kings act not by their proper minds and persons, but by their instruments and counsels ; and wofull experience hath taught us the truth of this, whereof we would be incredulous, when the Parliament gave us timely notice of it.

Though God's
annointed, there,
doth not signify
Kings.

I have often mused, what magick and enchantment is in the name King : I confesse we should behold them as a kinde of visible Deity, but not make them a Deity ; and do we lesse, when in the point of this war we pretend conscience toward the King, and nothing at all toward God ? What was there more common in blasphemous mouths, to warrant them in their barbarous murders, then those words of holy Scripture, Honour the King, touch not God's annointed ? How conscientious would they be (forsooth) of these words, and make no bones of any other words of holy Scripture whatsoever. I wish they would have taken the words in their order, and put Feare God, before Honour the King ; and adde to Touch not mine annointed,—Do my prophets no harm. Never was there more cause to cry out, *O tempora ! O mores !* I am not sorry that men are so prone to render their duties to the King, but am sorry they make so little of rendering anything to God (*Horresco referens*). What more common than blasphemies against God and his truth ? It is but our sport to question his Essence, and to deride the simplicity of his holy Word, yea prefer some humane peeces before it, making our tables even merry with such discourses : and let there be but reproof for such monstrous tenets, Oh, then all is for triall of wit, and arguments sake ; whereas such pleas should not hold against earthly monarchs. It was amongst heathens a rule, *Impia consuetudo contra Deum disputandi, sive serio, sive simulate*. I have read, that Remigius explicating the

history of the Passion unto King Clodoveus after his baptisme, he was so moved thereat, that he put his hand to his sword, and spake in anger, that had he and his French been by when his Master was so used, he would have revenged it. With what more generous impatience should every Christian heart be transported, when such affronts and indignities are offered to the name and honour of Almighty God? I wish we may not be so altogether intent upon the Papist, as to overlook the hatefull atheist. It is known, holy martyrs should not be suffered to speak gracious words, but have been gagged, and iron bals put into their mouths: Oh that wicked atheistical mouths were sealed to eternall silence! In the Act that was for uniformity of Common-Prayer, what care was there taken against the least traducement and contempt to be offered unto it; and it would grieve, that God's holy name should be left so naked, that every impious tongue may touch it as it please. As the honour and name of God is concerned, and suffers diminution, I could beg accordingly there were such lawes provided to restrain such wicked licentiousnesse, and discoursing of His Holinesse. I am confident the Parliament, whom the whole world behold as the great champions of his name and glory, will in due time vindicate it, and recompense the remissnesse of former lawes, with those that shall have more edge and teeth with them.

Reader, not to trouble thee further with this atheist; only, note when such damnable monsters as these may be lurking in this kingdom, marvel not at the dreadfull judgements of God upon it. I am sure thou wilt not now charge the Parliament to be the cause; which is all one, as Ahab did Eliah, Art thou he that troubleth Israel? What sayes Eliah? I have not troubled Israel, but thou and thy fathers house, because ye have forsaken the commandments of the Lord, &c. Atheisme, and other fearfull sinnes

I. Kings, 18.

of our land, *Hinc lachrymae*. The Parliament no otherwise than wholsom physick to an ill desperate body, it works and tuggs with the malignant humours, and perhaps in the operation pains, yet health it labours for: and as physick, if overmastered by the ill humours, signifies small hope of recovery; so, had this Alexipharmacon, this sovereign preservative of the kingdom failed, nothing might have been expected but the dismall ruine of all. But praised be the Lord for his mercies unto this sinfull land, who hath been pleased not only against hopes, but almost against meanes, to uphold this oracle, this *Pan-anglium* (as Mr. Cambden calls it), this blessed Parliament, upon which all the eyes of the world are now fixed, as upon the globe of the earth stupendiously subsisting only by an invisible hand. I make no doubt but the Lord will raise those, whose pens will set forth the glory of his acts in these our dayes, which truly (well considered) are little inferior to his wonders of old. (Reader) I dare not venture into this deep, but for thy delight I will paddle a little neer the shore, and give thee a cleer, though brief narrative of the great favours of God towards the Parliament; and for thy better help, let me confine thy thoughts to these particulars:

In Brit.

- | | |
|----------------------|----------------------|
| 1. Beginning | } of the Parliament. |
| 2. Progresse | |
| 3. The present state | |

I.

Trace it to the originall, and you shall find all one with it, as with a goodly river arising from a little spring. To my apprehension, I must needs say that those three worthies breathed the first motion into it, whom we may behold as living martyrs, or as Shadrach, Mesach and Abednego, having escaped the fiery furnace of affliction, they were at least the preface to this great work. Next (such was the difficulty to have it, that) a whole nation was in arms to obtain it (such obstacles and tyranny reigning among our selves,

Mr. Pryane,
D. Eastwick,
Mr. Burton.

Scots.

that scarce we durst once name it). Being once got, it was scarce a year old, but Rome and hell began to stomach it, till at last it was high time to look to it self; His Majesty parts, and leaves them, having formerly resolved wholly to cast himself upon their affections, (which now I believe his own breast will tell him had been the better course) notwithstanding they forebore not by all humble means to desire his presence and concurrence: witnesse their numberlesse declarations and messages in that kind. But to all motions His Majesty was still deaf, and rather (still to hold to our first instance) did, like Rehoboam, hearken to the counsel of the young men, and answered roughly. In the interim all eyes are fixed upon the King, and the charm of his name works powerfully upon all countries, yea upon the very House it self, so far, that it was like to prove its own *felo de se*. Those that framed and consented to the XIX. Propositions, flinch from their own Act, and fly to the King, (which is an eternall scar upon their honour :) poor feares and tumults they pretended; but indeed, their ingratiating with the King, and the thought they had of the utter dissolution of the House, was all. Most part of the nobility and gentry now gone, there is only left a thin and inconsiderable number in the House, and those (if you can brook the stile) a faction Round-head party: but whatsoever they are, these, and no more, must stand the brunt. In the mean time, what preparations and strength of arms, with all industry, both at home and abroad, are levied against them? What plots and practices are daily invented to overthrow them? What aspersions and calumnies cast upon their names and actions; yea, the devil and the world with their utmost sinews seeming to confront them, and yet behold, some secret power hath still upheld them.

The progresse will represent unto you the House in arms, necessitated to it for the preservation if

In his speech.

Ver. 13.

II.

their very being ; they have armies on foot, and seek holds in severall places of the kingdome : the King hath, and doth no lesse, his name makes room for him in all places, and that which (to humane judgement) nothing could prove more disadvantageous unto them, at first their successes were but slender, Victory most hovering over the head of their enemies : the then Earl of Newcastle triumphant in the north, Hopton bestriding the west ; and those fatall pair, Rupert and Maurice, like Oreb and Zeb, butchering in the bowels of the kingdom. To say no more, call but thy thoughts to the siege of Gloucester (Bristol and Exeter being newly taken) and behold the Parliament, to the guesse of man, quite down and sinking. But here (good reader) with holy awe admire the incomprehensible wayes and power of God, the Parliament must be broken in their outward power, that the work may more sensibly appeare to have only proceeded from God : for ever so it is, when He would be seen in a businesse, He knowes our pronesse to rob him of his honour, and to bestow it upon externall meanes : therefore they must be least in sight, when He will have his glory to become most conspicuous.

III.

I have lead thee to the Parliaments tropick of Capricorn and utmost declination ; the degrees whereby the hand of God hath advanced it to this present greatnesse, affords variety of rich matter of the mercy and power of God. It stands not with my intended brevity, or ability, to venture upon it, it deserves the labour of a golden pen : but because I will not leave thee without a taste (reader) thou mayest remember, upon the relief of Gloucester (an act alone sufficiently obliging us to honour the name of the noble Earl of Essex, and the glorious city of London) the Parliament again began to take a little breath, and to lift up the head, and successes a little adding some life unto them ; forsooth, as the only engine as would not fail the businesse, they rear a Iack-a-lent, a Mock, or rather as His Majesty termed it, a Mongrel Parliament in Oxford,

only to confront and ecclypse, if not utterly to extinguish the Parliament in London ; it consisting of the members that forsook the House, and with all their gall rendring in their Declaration the pretences of their departure, omitting nothing that all wicked art or malice could invent, to impaire the credit of the Parliament. To all humane guesse, this was like to prove a notable stratagem for their ends, and they built no small hopes upon it ; but what came of it ? there it appeared like a glaring meteor for a while, and unawares vanished to nothing, the memory whereof, even to themselves, savours no better than a snuffe : since which time the Lord was pleased to blesse the Parliament with famous victories ; especially those two cardinal battels of York and Naseby. And which is remarkable, even these were at such nicks, when the main and hazard of all stood upon them. The mercies of God herein will appear the more admirable, if you will look upon them through these few observations following.

1. About this time twelve moneth, the wisdome of the Parliament thought good to imploy victorious Sir Thomas Fairfax in this present great service, the noble Earl of Essex being superseded. What advantages and mountains did the enemies promise to themselves ? They bruted abroad, that the Parliaments army hereat discontented, came by thousands in unto them, their army swelling (as they said) with its greatnesse, advanceth to the north ; as they passe, all countries stoop unto them, Leicester they gain, Gerard afresh tyrannizeth in Wales, Pembroke-men beaten, and reduced almost to their first handfull. By this time (you will say) all was again at hard hazard ; and as if this were not enough, out comes about this very time into our countries the noise of the Directory, which gave but more and more matter to their former exultations and hopes ; my own eares being able to witnesse that it was said, that the comming out of the Directory at that time, was as if

1648.

the Parliament had bestowed 40000 men upon the King. Here now they seem to be at the heighth : but, O the wonderfull mercy and power of God ! what becomes of all these vaunts and hopes ? Just like a statute of glasse hanging in the aire by a small clue, suddenly fells and breaks to flitters. They had such a stunning blow at Naseby, that ever since they have had the staggers ; and like a torrent, the favours of God have broken in upon our armies, that the very enemies are forced to acknowledge, that they do in legible characters read *Digitus Dei*.

2. It is not unworthy our observation, that the very means the King most trusted in, viz., his souldiery, proved at last most advantagious to the Parliament, the Divine will having given them over to such inhumanities and vilenesse, and all countries distasting them as monsters ; by the holy appointment of God, they proved no small meanes of the Parliaments present height and happinesse.

3. And though the last, yet it is not the least thing with wonder to be observed, how the Lord prevented foraign forces : it was ever their strongest fancy, that all Kings would be sensible of the businesse and what would not they do ? And this with great probabilities did they press upon generall apprehensions ; but behold the hand of God as active for them abroad as at home ! And that humane wisdom may be abashed, rather crosse to their expectations, God disposeth things : they look for all Kings to be roused, and it is more likely to prove, all subjects have a reflection upon the Parliament, and are taught their way to their liberties and happinesse.

By these, and the like contemplations as by so many prospectives we may perceive the hand of God even visible in this great work, whence we may inferre (as Erasmus of his time, *Nescio quid magni mundus parturit*) that doubtless the Lord hath some great thing or other a hatching, and to bring into the world ; and if so, what can the world behold more likely for

such a designe, then this awefull engine, the Parliament of England.

I am no prophet, but I dare say with confidence and modisty, that this great thing, the Parliament of England may be a meanes that God hath ordained in his eternall wisdom not only to shake Rome but even the Turkish Empire, and put up the Kingdom of His Son Iesus Christ in all the world.

Thou (reader) mayest laugh at this as a fancy of an idle brain : but let me beg thou suspend thy censure, till thou peruse the probabilities following.

1. I presume it will be easie to make thee confesse, that nothing can be said so much to uphold Antichrist and the Turk, as the slavery and blindnesse of men ; and what fairer means canst thou imagine to shake off slavery and blindnesse, then the course the Parliament drives at ?

2. It is worth thy notice, that the Lord hath evermore singled out this land, as a scene where to act any great matter of his glory. The Christian faith did (as it were) post over other regions, to come hither first : hence it was called *Ecclesia primogenita*, the first-born Church : hence the glorious instrument of the Church, Constantine, must be descended ; and when Christendome fell into a deep sleep of idolatry and superstition, hence must spring a Wickliffe to awaken it : and since the beginning of the Reformation of the Church, what land so interested in it as this ? and what is the main businesse of the Parliament but to perfect this Reformation ? and the Lord blessing them to finish it, how far may not their influence diffuse it self through the world, and consequently make the Pope and Turk know themselves ?

3. It appearing somewhat probable, that God hath designed it for some great work of His ; it were not amisse to observe, that it is the guesse and expectation of many of God's children, that the Kingdome of Christ will appeare now in the later end of the world, in greater glory then ever it did. I am no maintainer

In Camb. Gram.
Dr. Davies, ex
Sabel. Platine, O
fortunata omni-
bus beator terris
Britannia quae
Constantinum
primo vidisti.—
Camb. ex Paneg.

of a temporall and personall reign of our Saviour upon the earth, though (for ought I can see) it is an opinion that contains nothing but consolation to God's children. Sure I am, the prophets abound with most glorious descriptions of the Church, which, besides the spirituall sense, cannot (I think) but be temporally meant, at least in respect of the extension and amplitude of the Church, and which as yet hath not been altogether fulfilled towards it: you need only view the Prophet Isaiah alone, and you shall have whole chapters replenished with nothing but lofty eloquence upon this subject; and if you do but well heed it, the very like expressions, like golden veines, run through all the holy books both Old and New.

Page 1370.

Neither is it the holy Scripture alone, (though they are *instar omnium*) but in all ages there have been some, that by speciall inspiration have foretold us of a most happy state of the Church in the later times. I could referre thee for this to the Acts and Monuments, where Mr. Fox hath collected odde sayings or prophesies of holy persons, as Bridget, Katherine Senensis, John Husse, Savanorola, and others. For thy present delight, lest thou heeded them not there, I will alleadge one or two.

(As he calls her) Holy Bridget said, that the Pope should be thrown into the deep as a milstone, and that the cause of the hindrance of the Gospel, is the prelates and priests, and that the clergy turned God's commandments to two words *Da pecuniam*.

John Husse said, Oh how largely doth Antichrist extend his power and cruelty; but I trust his power shall be shortned, and his iniquity shall be detected more and more among the faithfull people; and let Antichrist rage as much as he will, yet he shall not prevaile against Christ.

And Katherine Senensis, who lived about 1379, told one Antoninus, that after writ her history, that by the troubles in the Church of God, after a secret manner unknown unto man, God shall purge his holy

Church, and stir up the spirit of his Elect ; and after these things shall follow such a reformation of the holy Church, and such a renovation of holy pastors, that the only cogitation thereof maketh my spirit to reioyce in the Lord, and that all the faithfull shall be glad to see themselves so beautified with so holy shepherds, yea, and then infidels allured by the sweet savour of Christ, shall return to the Catholic fold, and be converted to the true Bishop. Give thanks, therefore, to God, for after this storm, He will give to his a great calm.

Even but thus much, signified so long agoe, and our eyes seeing the great work of these times, so much tending to the accomplishment of these things we cannot but admire the Lord, and acknowledge this Parliament, not wholly a device of man.

Neither is it impossible to discover some glimmerings of this Kingdom even in the monuments of gentiles, as it hath pleased God to reveal unto them some obscure notions of his greatest mysteries, which are sweetly serviceable to the setting forth of his holy truths. What more is that of Virgil, as conceptions of Sybilla Cumœa (though usually restrained to our Saviours incarnation.).

Jam nova Progenies Cælo dimittitur alto,
Te duce, siqua manent sceleris vestigia nosti,
Irrita perpetuo solvent formidine terras.

Plainly, a child shall be born from Heaven to pardon the sinnes of men, and fill the world with blessings.

Josephus, a Jew, sayes, Nations should come from Judæa, that should be masters of the universe. What the Sybils have abundantly delivered of this, I referre you to the former place of the Acts and Monuments, and only add one thing of Cicero, which to me seems a very remarkable place ; *Nec erit alia lex Romæ, alia Athenis, alia nunc, alia posthac, sed apud omnes gentes, & omni tempore, una lex Deus ille legis inventor, disceptator, lator, &c.* All which seems to be Englished in the 2. chap. of Daniel, ver. 44. And in

De Bell Ind. l. 7.

Lib. 3 de Rep.

those dayes the God of Heaven shall set up a Kingdom, that shall not be left to other people, but it shall break in peeces all other Kingdoms, and it shall stand for ever.

Obj. But how may this be, seeing the Turk is likeliest to be the great master of the world, and at this present looks terribly towards Christendom ?

Ans. I answer, this may prove but a flash of lightening before his ruine, and it will be at least a good means to procure peace charity among Christians, which is seen to be but too miserably wanting. Remember, that in our God, the Lord Jehovah, is everlasting strength. Let us everyone kill the Turks at home, his crying bosome sins, and we shall be surely able to cope with him abroad : let us do our parts, and God will surely do his, and in his good time put his hook in this Senacheribs nose, and his bridle in his lips for He knowes his abode, his going out, and his comming in, and his rage against us. We have heretofore only read what Jehovah is, and our fathers have but told us of his noble works ; and truly say what holy Job said of old, I have heard of thee by the hearing of the ear, but now my eye seeth thee. But in these days we may say, we have seen him & his noble works, we have experimentally found the wayes of his Omnipotencie, and seen the power of prayer, and plentifully tasted the fruits of humiliation and the dealings of God in points of utmost extremity. And therefore it is but a sorry courage, that cannot against any difficulty or danger (as suppose the Turks present greatnesse) reare up an heroick heart, and think him no more then a Tom Thumb against Christ and his Kingdome.

Isa. iv. 21-23. And it shall come to passe in that day, that the Lord shall punish the host of the high ones, that are high, and the kings of the earth upon the earth.

Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall raig in Mount Sion and before his Ancients, gloriously.

PART II.

Containing Resolutions of Doubts touching
the Parliament.

TO MY COUNTRYMEN OF WALES.

I HOPE, by what you have read, you are grown to some good liking of the Parliament: and being thus suppl'd to a right understanding of it, lest some scruples (like roots of corns) should still remain in your thoughts, I will (with the like Divine assistance) endeavour to satisfie you. The main doubts (whereunto all the rest are reducible) are touching these three things,

{ King.
Covenant.
Common-Prayer Book.

You will confesse, by the event of things, that the Parliament hath told you many truths, which formerly you would not possibly believe: now you will grant, the King followed an ill counsel, and that the Cavaliers had undone us all. I hope then you may, by this time, believe alike what the Parliament evermore constantly professed, that they took not arms against the King, but in his, and the Kingdom's defence, against a malignant party. The Parliament ever told us the truth, or our own sense will give us the lie.

King.

Yet let me tell you, where the truth and glory of God is concerned, the liberty of conscience, the Christian is not always to play the asse. Blessed

Acts 16.

- Paul (in a lesler point) though one appointed to persecutions and patience, yet when he saw his time to stand upon his priviledge, as forgetting the Christian, takes a Roman spirit, They have beaten us uncon-
demned, now they thrust us out privily ; nay, verily, but let them come and fetch us out. Luk. cap. 9.
- Ver. 8. You shall find our blessed Saviour giving orders to his disciples :—And he said unto them, take nothing for your journey, neither staves, neither scrip, nor sword, neither mony, nor have two coats apeece. But not long after, how much is the matter altered ? Luk. xxii. But he that hath a purse, let him take it, and likewise his scrip, and he that hath no sword, let him sel his garment and buy one. What meanes all this, but to tell us, that He that is the Lamb of God, is also Lion of the Tribe of Judah ; and that the same holy lips that bequeathed nothing but peace to his Church, pronounceth also elsewhere, Suppose ye that I am come to give peace on earth ? I tell you nay, but rather division and a sword. We Christians, as we are to be as innocent as doves, yet as wise as serpents ; and when our Masters credit and honour is touched, we must have the genius that Peter had, when he struck off Malchus eare. Mistake me not, this is not to encourage any to rebellion ; but to take off that error that court-divinity obtruded upon us, that in no case whatsoever arms are to be medled with, be God's glory, and conscience ever so much concerned. I mean no otherwise then King James his own pen hath resolved it, Bishop Bilson maintained it, and our King in ayding and succouring the States and Rochellers confirms as much.
- Ver. 36. There are those, that in points meerly of politick interest, grant much in this kinde. Peter Martyr distinguishing subjects, sayes, " That those that are *merè privati*, may not dare to lift up an hand against their Lord and King. But those other kind of subjects he there cals *sic inferiores, ut superior potestas ab*
- Luke xii. 51.
- Matt. x. 34.
- In his ans. to Card. Peron.
In his defence of Christian liberty, against Anti-Christian rebellion.
- Lib lo com, p. 965.

illis utcumq; pendeat, certisq; legibus reipublicae praeficiunt. And he instances the Ephori of the Lacedemonians, and the Tribunes of Rome. And what can they do? *Si Princeps pactis & promissis non steterit, eum in ordinem cogere, ac vi adigere, ut conditiones & pacta quae fuerat pollicitus compleat, idq; vel armis, cum aliter fieri non possit.* And then instanceth, how in that kinde the Danes dealt with their king in his dayes: and afterwards urging Polydore Virgil, *Anglos aliquando suos Reges compulisse ad rationem reddendam malè administratæ pecuniae.* Though this learned man afterwards, as a divine, and modestly, *Ego vero dum illorum consilium ad regulam Scripturarum examino, id non probo.*

But for thy satisfaction (good country-man) in the present point, I do think that our loyalty and obedience to Kings, is alwayes subordinate to God, and we should through them alwayes looke upon Him, and rather be accounted traitors to the one, then the other, especially when His glory is publikely asserted. I marvell this doctrine was so strange, when even the very Common-Prayer book did teach it, as in that Collect for the King, Almighty God, whose kingdom is ever lasting, &c., so rule the heart of thy chosen servant Charles our King, that he above all things may seek thine honour and glory, and we his subjects duly considering whose authority he hath, may faithfully serve, honour and obey him in Thee, and for Thee, according to thy blessed Word and Ordinance.

If now (good country-man) thou yeeldest to the interest God's glory hath in us, thou wilt come easily to digest the Covenant, concerning which nothing needs be more said to satisfie thee, then what the learned Assembly have in their instructions. But lest thou hast neither seen, or well understood them, let me tell thee, that this is not a slight oath devised for temporall and politick ends, but a most pious and solemn Covenant, whereby God's honour being at

COVENANT.

stake, thou dost list thyself for his service. And think not this a new trick or invention, but a meer imitation of the people of God in their extremities, as in the times of Ezra and Nehemiah; read those holy books, and thoroughly ponder and understand them, and I will warrant thee, thou wilt not stick at the Covenant. It is not unworthy thy noting, how that the enemies there still make use of the king to frustrate the good works. Ezra, cap. 4, you shall see Rheum the Chancellour, with the malignant party, begin, Be it known unto the king, that the Jews are come up to Jerusalem, building the rebellious & bad city: and be it known unto the king, that if this city be builded, they will pay no custom unto the king; and it is not meet for us to see the kings dishonour: therefore we will send to certifie the king. So that here you see nothing but king and king. And wicked Sanballat, he doth the like to good Nehemiah: the Jewes think to rebell, for which cause thou buildest the wall, that thou mayest be their king. So that if any design be on foot for God, the only means to dash it, must still be king. But these good worthies go on in their good purposes, though subject to heathen kings, and acknowledging their sinnes to be the cause of their miseries. And because of all this, we make a sure covenant and write it, and our princes, Levites, and priests, seal to it.

Ver. 13, 14.

Neh. vi., 6.

Neh. ix., 28.

Obj.

You understand the ground of the Covenant. Now to satisfie you for your common objections, I say first: as for the Oath of Allegiance, it doth fortifie and confirm it, principally providing strict clauses for loyalty and obedience to His Majesty. And for Ministers who have sworn to maintain the former Church-government, &c., the instructions tell them that an oath binds, *tantum licitis et honestis*; and where the lawfulness of an oath ceaseth, the obligation also ceaseth. Constant practise shewes, that magistrates take oaths to maintain all the lawes of the land, and

Ans.

many lawes afterward may be abrogated ; the meaning of the oath being to maintain laws while they are laws ; but when they are repealed by the power that made them, they are wiped out of his charge and oath. And withall is it not all one now in this case, as it was in the beginning of Reformation, Hen. 8. All the clergy were formerly bound to maintain the Popes supremacie, and the doctrine of Rome ; but when the impiety and unlawfulness of it appeared, might not they be well discharged of their oath ? And who can better judge of the unlawfulness and corruption of the prelatical government, then the wisdom of the Parliament ? And they adjudging it unlawfull, what oath soever thou hast taken to maintain it, is but *vinculum iniquitatis* and so absolutely void ; and, *Qui jurat in iniquum, obligatur in contrarium*.

But you are not satisfied, because the King is not with the Parliament.

Obj.

I must tell you, it is no new invention to ascribe to the King, a capacity differing from his person, and in that capacity and kingly power he is virtually present in the Parliament : in this sense, thou hast heard say, that the King is immortall ; and where thou hast seen his patents and commissions, he is said to be present.

Ans.

Another thing thou canst not well brook in the Covenant, is the mention of the Church of Scotland.

Obj.

Indeed I must confesse it hath got the start of us for that honour ; if we call them brethren, they have Jacob-like robbed us of that blessing. If we call her our sister-kingdom, she hath Mary-like, before us, chosen the better part : and, alas, all this through our own fault. God hath again and again offered us this honour, ever since the first Reformation, stirring up godly men, who have by all meanes and importunities earnestly sought to procure us this happiness, but in stead of being heard, have been requited only with contempts, and all discouragements prelatical great-

Ans.

nesse could load them withall. But for thy satisfaction understand, the Covenant propounds no Church unto thee as a pattern, but only the Word of God to be thy rule and pattern. It were much to be wished, the Covenant were tendred as piously and solemnly as the Parliament hath prescribed, and not suddenly and violently pressed upon some, and mincingly given unto others in corners. To be brief (country-man) if thou wouldest endeavour to understand the Covenant as the Parliament intends it, thou wouldest never stick at it, it tending only to no more, but to procure a better world and thy self to become a better man.

*Common
Prayer Book.*

*L. Falkland's
speech.*

I am now come (country-man) to thy Dagon, the Common Prayer book. As for the matter and form of it, the exceptions against them have been sufficiently made known to the world: I shall only endeavour unto thee, to justify the abolishment of it, from that apparent inconvenience and prejudice it occasioned to the Gospel and the professors of it. It was truly said, that in our dayes we have seen conformity to ceremonies more exacted than conformity to Christianity. It is but fresh in our memories; if a good man should but in tendernesse of conscience scruple anything against the Common-Prayer book, were he otherwise ever so gracious, he was presently a Puritan, and there was no breathing for him among us; whilst another that would make no bones of the Common Prayer book, nor of any thing else, reading only the Common-Prayer book, and be otherwise ever so unworthy and scandalous, he should passe for an orthodox minister, and have livings heaped upon him; and the other goode soule, his wife and children, left to all contempt and poverty.

Obj. But you will say, this was not the books fault, but must be imputed to the Bishops, &c.

Ans. I say, the Common-Prayer book was at least the occasion of their sufferings, and haply their afflictions have cried to heaven for this vengeance, which must be no lesse then the utter abolishment of it. It is

ordinary, that but a relation to a notorious evil suffers in the judgement: Tarquin doth but a foul fact, and the harmlesse name of King must be discarded [in] Rome. One Ravillaick murders a great King, and his name must no more be heard in France; the father commits treason, and the innocent issue must suffer in the forfeiture. The Bishops were the Common-Prayer books patrons and the main authors of its evils, and it with them must suffer in the doom.

But this is not all; it was not so void of guilt as this, though after a close manner, and not sensible to all, it was very prejudiciall, and a shrewd enemy to the Gospel. You know there was a necessity of reading it; as for the preaching of the Word, let it get its place and esteem as it could: and this necessity of the one rather then the other, draw generally the credit to that which seemed most necessary; mans nature is most contented with the easiest way of serving God, and publick government countenancing thus the Common-Prayer book rather then the other. By this means, whatever tended to the more effectual knowledge, and reall service of God was accounted but precisenesse, &c.

2. Me thinks that were sufficient reason to abolish it, even to satisfie the consciences of our Christian brethren, and so peace, and better communion might be betwixt us. Our Christian brethren are offended out of meer conscience, and we will needs retain it out of meer fancy. No doubt but many thousands, in the beginning of Reformation, were as loth to forgoe the Masse-book, who upon better experience blessed God to be rid of it. We are hardly pleased with the form of such mansions, as our ancestors a hundred yeares ago were well contented with, and it is our opprobrium gentile daily to change the fashion of apparels; and yet to be so wilfully wedded to a kind of Divine Service so apparently prejudiciall to the Gospel, even against farre better means, seems a strange delirium. I appeale to thine

Hook. Pol. lit. 5.

own experience (country-man) hast thou not observed that the better, & most godly kind of ministers, have been ever most malecontented at the Common-Prayer book; and the most unworthy scandalous, and corrupter kinde, have been most maintainers and patrons of it. Mr. Hooker, its best champion, sayes, that if the minister powres not his soule in prayer, and speaks not as Moses, Daniel, and Ezra did for their people, the service of the Common Prayer book avails but little. Then judge thou, how happy have we been, and are in Wales, that heare it from some that scarce can read it.

Obj.

I must cleer an error which hath been obtruded upon thee, and many others, viz., that the Common Prayer book was confirmed by the blood of martyrs.

This I have often seen, and especially under the hand of a minister, accounted learned in our own country, (among other wide elogies) to a most understanding and religious knight.

Ans.

I deny not but some of those that compiled it in Edw. 6 his dayes, dyed worthy martyrs, but I cannot learn they dyed martyrs, but in defence of the Gospel, and the truth of it, against the idolatry and superstition of Rome, and for nothing else. We may as well say, the Apostles, Act. 15, having for the peace and conveniency of the Church ordained orders to abstain from things strangled, and from blood; say they confirmed these decrees with their blood, because afterward they suffered martyrdom for the Gospel. And to say those worthies in Ed. 6 his dayes confirmed the Common-Prayer book with their blood, were by the like logick to inferre they confirmed with their blood, all, the use whereof they did ordain and tolerate in the Church afterwards, as surplesse, bells and all ceremonies. No, be not deceived, I know not that it was ever confirmed with blood, unlesse it was in these our warres. Those good men in Edw. 6 dayes, were glad they had gained so much as to have the Divine Service in the known tongue: but as in

laying the foundation of the Temple, there were those that shouted for joy, so there were those that wept, that it was short of the former Temple. So there were those in the first Reformation, that could have wished they then had obtained more: the Masse then fell just like Dagon before the Ark of the Lord, its head and palms were cut off, but the stumps of Dagon was left to him. It is with the true worshippers of God, as it was with Abraham, when the King of Sodome offered him the spoiles; I will not take (saith Abraham) from thee a thred to a shoe-latchet &c lest thou shalt say, I have made Abraham rich. And in those very dayes there were those, that fain would not have retained the least thred of the reliques and trash of Rome; Bishop Hooper then himself could not away with them, and Peter Martyr adviseth him to bear with them, *Ne id progressui Evangelii sit impedimento*. And yet he cannot but confesse himselfe delighted to see this goodly zeal in the Bishop, *ut religio ad castam, simplicemq; puritatem denuo aspires*; professes his desire was as much as his for a thorough Reformation: with a *vehementer cupio id quod conaris, locum habeat*. You may do well to observe one trick of the Bishops: the Common Prayer, though it was the publick service, yet they would permit the use of it in families, which rather then no serving of God at all, I held it allowable; but of preaching in families, you know how much they were against it.

Good country-man, I have been over-tedious; therefore in a word suppose the Common-Prayer book like the moon, which in its proper motions and seasons is a goodly beneficent creature; but if it interposes betwixt us and the sun, it becomes an opacous disastrous body. In the times of superstition, Common-Prayer book arising like the moon at a dark midnight, was comfortable; but now a sunshine of the Gospel breaking in upon us, think thou what thou pleasest of it.

Ezra iii.

1 Sam., v.

Gen. xiv.

Epist. Hoop.

PART III.

Containing an Application to Wales.

IN brief (countryman) I must tell you, we are deceived, and do not know our own condition : we will needs be accounted good Protestants, when, alas, how can that be, when we want the means to become so ? To say, a perfunctory reading of the Common-Prayer can make us so, is to say it can do miracles. A wretched sermon now and then, and that either by an ignorant, or scandalous minister, or both ; alas, what can it do ? it being commonly too such stuffe, you know not whether it favours stronger of the ale, or the pocket ; half an houre's showre in a great draught, will little availe the chapped earth. I must tell you, abating gentry and a few others, that by the benefit of education may be otherwise ; generally (I dare boldly say) we can be but Papists, or worse, in Wales. I need not remember thee of that swarm of blinde, superstitious ceremonies that are among us, passing under the name of old harmless customs ; their frequent calling upon saints in their prayers and blessings ; their peregrinations to wells and chappels. Mistake me not that I delight to discover the blemishes of my country ; it argues good will, to tell one's malady before a physitian. Not I first, but our own learned countryman, Dr. Powel doth in his books bewaile us for these miseries, as c. 2 annot. in. itin. Giral. Cam. And the reasons of all you shall hear in his own words, *Haec omnia ignorantia & Evangelicae praedicationis inopia contingunt*, and a little after, *Quicquid in hac re peccatum sit, illud totum Pastorum paucitati ascribendum est, ad quorum sustentationem satis ampla stipendia & redditus Ecclesiastici*

In many places
not a sermon
scarce once a
years.

Want of preach-
ing.

in Cambria, omnia opima sacerdotia in generosorum manibus, aut ab illis possidentur, qui non in Cambria, sed in aliis quidem partibus vitam degunt; hi neq; animas, neq; corpora pascunt modo ipsi lanam habeant. And thus copiously and sadly bemoaning our state, concludes, *Deus tempore, opportuno ecclesiæ suæ melius providebit.* And surely, if ever, now this *tempus opportunum* is come upon us, let us lay hold upon the lock, and blesse God for it: doubtlesse if we be not wanting unto our selves, the Lord is in hand to do great things for us. It were worth our labour, seriously to observe the gracious accesses of God made towards us in very late favours.

Impropriation.

1. He hath been gracious to us in the course of this war: we were not such friends to the Parliament as to have so good dealing and quarter as we have had, we deserved harsher means, and rougher hands to reduce us, then we had: but praised be his mercy, not strangers, but those of our own bowels we only knew from; and when we deserved a whipping, He gives the rod to our friends hands.

2. But this is not all; if we mark, we may see his greatest favour, his Gospel comming among us: the Bible, before only known in the Church-volume, hath by the meanes of worthy Sir Tho. Middleton been translated to the vulgar volume: in some places of Wales the Gospel doth already kindle; and that (which our countries can never too gratefully acknowledge) by the worthy and godly endeavour of Mr. Cradock; and especially (which is worth our notice) it begins to shine in a place heretofore noted for untowardnes, called Llanderick in Montgomeryshire, a place formerly but of very sorry fame, but now pointed at as the Puritans & Roundheads of Wales; and all this through the godly pains of some persecuted

And now again, I hear, Mr. Cradock is procuring the New Testament to be printed in Welsh in a little volume, whereby it may grow more portable & common, which may be of much use in short time to introduce the knowledge of the Gospel among us.

Mr. Powell,
Mr. Roberts.

ministers, resorting thither through manifold discouragements and dangers.

3. Divers good books have lately been translated into our language; and our learned Dr. Davies compiled that monument of his learning, & love to his country, his elaborate dictionary, whereby not only we our selves, but even strangers may become perfect in our tongue.

4. Neither must we let it passe without our greatest admiration, how the Lord hath so marvellously preserved our tongue; at which Mr. Camden himself (though otherwise not much acknowledged our friend) breaks into highest admiration, that it should survive after so many conquests of us, and attempts to extinguish it. *In hac linguarum confide ratione non possumus non maximè admirari, & prædicare divinam summi Creatoris benignitatem in nostros Britannos &c. linguam suam tectam hactenus conservarint.* Hence Dr. Davies inferres, that God would not through so many turmoiles and conquests, so wonderfully preserve a tongue to these last times, *Nisi eadem Nomen suum invocari, suaque magnalia prædicari decrevisset*; without it be especially marked out & appointed for the setting forth of his glory, and the preaching of the Word.

Who knowes then, but we may recover our ancient blessing, and become as famous for Christianity at the last as we were at first? *Apud illos* (says Dr. Powel) *vigebat Veritatis prædicatio, vivificatrix Fides & purus Dei cultus, qualis ab ipsis Apostolis mandato divino Christianorum Ecclesiis traditus erat.* The preaching of the Gospel, sincere doctrine, lively faith and the pure worship of God, did at first flourish amongst us: and when it came to be corrupted by superstitions, we had the glory

Britanni
Romanis &
Saxonibus
devicti &
triumphati
fuerint, eam
etiam latius
legibus abolere
studuerint
Normanni.
Id. in Brit.

l. 2, c. 1, Annot.
in Giral.

Neo sane ullo modo credendum linguam voluisse post tot gentium clades
& imperii mutationes conservatam in hæc usq, ultima tempora. In
præfat Gram.

(what we could) to maintain the Primitive worship, against the superstitions and fopperies which Augustine the Monk would obtrude upon us; and afterward procured the sword of Ethelfrid King of Northumberland to make a way for them, when no lesse then eleven hundred poor monks of Bangor were slain (or as Mr. Fox rather were martyred.) I hope we are not wholly degenerated from our ancient progenitors, but that we still retain something of their noble and Christian genius. That dark cloud of superstition which came from Rome, and then darkened their light, is still to this day undispeled, and hinders us from the primitive light of the Gospel. As it is recorded to their honour, to have laboured to keep the light when they had it, let it be also our credit and honour now, upon so blessed an opportunity, strive and labour to procure it, when we may have it; we are noted to be a people not of the worst natures, and truly not much unlike the character our countryman Giraldus long ago gave of us; *Sicut malis, nusquam peiores, sic bonis, meliores non reperies*; if bad, none can hardly be worse, and if good, none better. But this is not all, but Dr. Powel observes, We are a people by a singular disposition and benefit of nature, apt both to heare and learn good things, & *ad obediendum paratissimus*, and most ready to practise. And then who will not confesse, but that it is a thousand pitties such should not have the knowledge of the Gospel, and the means of grace abundantly amongst them! And blessed be the Lord, we never had more hopes and fairer means offering themselves, than now.

As when we see stone, timber, and other materials gathered together to a place, we presently conclude that there is some building in hand; so (by what you have read) me thinks how the Lord doth no lesse then

In descr. Camb.
c. 18.

Populus ipse
prestantis
cujusdam
naturæ beneficio
semper ad
audiendum
promptus & ad
discendum aptus
Annot in
Giral. c. 2.

Imprudenter & equo Durino, ad ritum Romæ voluisse Britannos, Cogere
alebant modo salva maneret. Lex divina, fides, Christi doctrina, Senatus,
Quam primus tulit ore suo, quia tradita ab ipso. Christi erat humane
doctore & lumine vite. Mantuan in Fast. Vol. 1 p. 154.

Ver. 44, 45.

Walt. Brute in
Act & Mon., Vol
1, p. 627.

seem to provide meanes, and as it were, materials to reare up his Gospel among us : and as the blinde man in the Gospel is said to behold men walking as trees ; some such obscure sight (me thinks) we may already have of the Gospel's silent approach and motion towards us. And as at the famine of Samaria Eliah said to Ahab, There is a sound of abundance of rain : so after this great famine of the Word (blessed be God) we do now at last (me thinks) as it were, ken a little cloud rising like a mans hand, and that ere while the Heavens will grow black with clouds and wind, and we shall have a great rain and the Lord of the harvest will give a plentiful increase. Doubtlesse if we be not wanting to our selves through our wilfulnesse and ingratitude, God hath some great favours in store for us. I cannot but think what that famous Wickliffian, our countryman wrote near 300 years ago ; That the Britons, amongst other nations, have been as it were by the speciall election of God, called and converted to the Christian faith ; and further addeth, that it is very likely they will be employed to overthrow Antichrist.

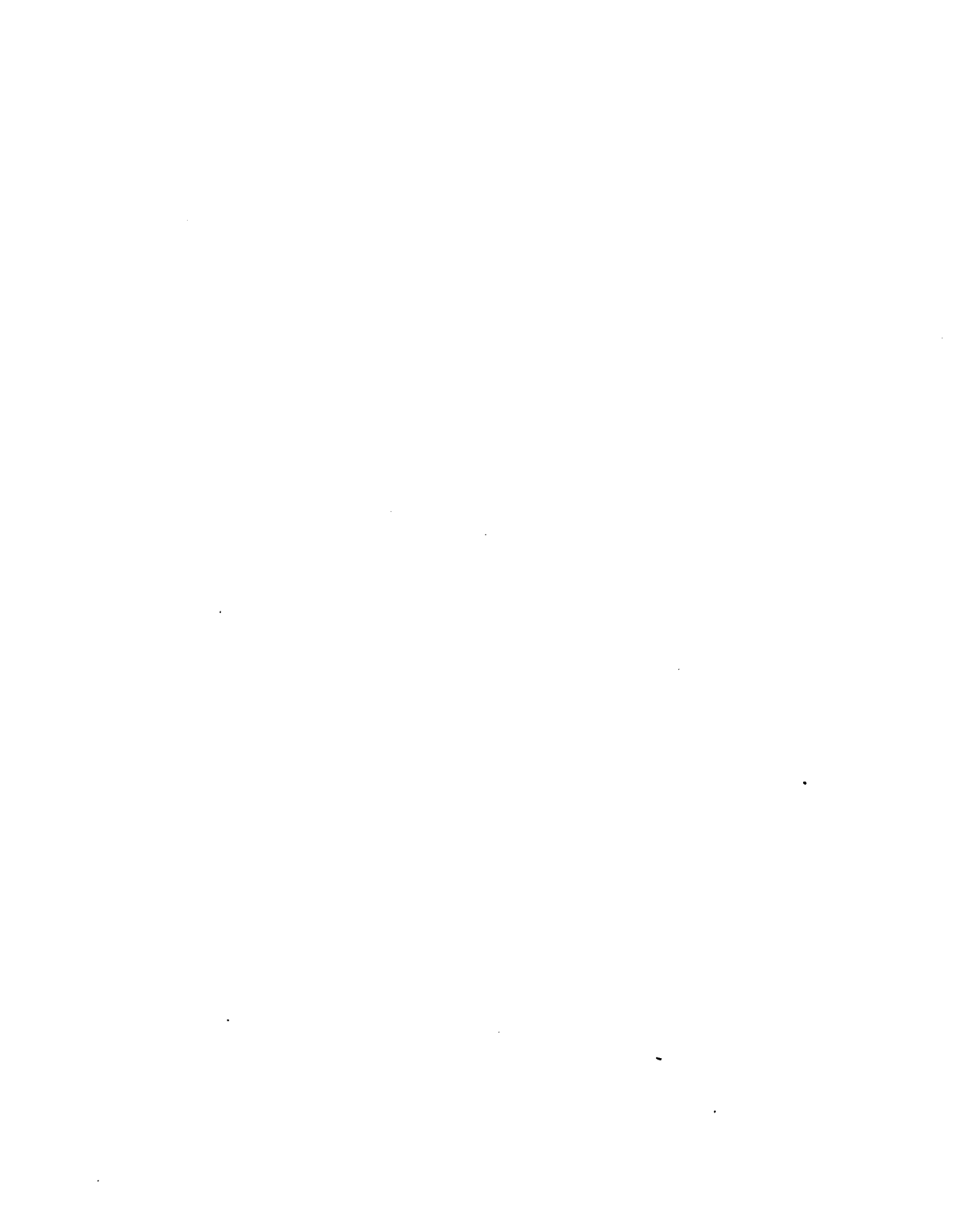
Then (countryman) let us humbly look up, and wait upon God, and devote ourselves in our affection & spirits to him, and his choice ministers among us, the Parliament : doubtlesse we are deep enough in their thoughts, and that they mind our happinesse more then we do our selve ; the only compendious way to make us happy, is to have the Gospel come among us, it hath a notable vertue with it, it will presently purge Church and State ; and with humble submission to their wisdome be it spoken, that the only way to introduce the Gospel among us, is the pitching upon a course and meanes to advance the ministry : which cannot be better then by founding some solemn places in Wales for the profession of the more necessary kind of arts and good literature, (all which may be without the least injury or disparagement to the Universities) such a course would prove a

notable encouragement to our countries, so that, I dare say, three for one would mind schooling for their children, than there hath or doth, being discouraged by the charge and distance of the Universities ; and without doubt, through the blessing of God, few yeares would afford us a goodly number fit to serve at the altar. It could never have been said truer, then of us in Wales, The harvest truly is great, but the labourers are few. We can nothing but pray the Lord of the harvest that he would incline and direct the heart of the Parliament, that He through them would send forth labourers unto the harvest. Such an act as this, would be an honour to our age ; and those that are yet unborne, and like little Levies as yet lie hid in the loyns of their grandfathers, will have their mouths filled with blessings for so Christian and noble a work ; when they shall consider, that when their bodies were not borne the blest Parliament was then caring for their soules. For something of this nature, or lesse, we know what an elogie was given of the Centurion to our blessed Saviour ; He is worthy for whom thou shouldest do this, for he loveth our nation, and hath built us a synagogue.

Well (good countryman, or any other reader) I will now part with thee : if any passage hath offended thee, I must tell thee, I intended only well, and at the most would do but as he that slew the serpent, not touching the body of the child twined up in the folds. And if thou hast mistaken the Parliament smite thy breast, and ask God forgiveness for it, for I hope by this time thou perceivest it is something more, then once thou thoughtest it was.

Good luck have thou with thine honour ; ride on because of the word of truth, of meeknesse, and of righteousnesse and thy right hand shall teach thee terrible things. *Psal.* 45 4.

SOLI DEO GLORIA.



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